

THE BAPTIST.

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JACKSON, MISSISSIPPI, SEPTEMBER 8, 1904.

VOL. VI, NO. 36.

Our Young Preachers and the Seminary.

In less than a month our "school of the prophets" in Louisville will open for another session's work. What about Mississippi's representation for next session? I trust we shall make a good showing both as to number and quality. Probably some brother who reads these words and who has not yet decided the question ought to be among the number. I take it there is not a young preacher in Mississippi who would question for a moment that it is a good thing to go to the Seminary, but I fear there are some who do not realize the far-reaching nature of the decision they are making now. Aside from other weighty reasons, there is one advantage which comes to the student who makes a proper use of the Seminary course that ought to settle the question in favor of going, and that as soon as possible. This advantage may not be as apparent as some others, before the public eye, but it is worth all it costs if none but the preacher himself ever becomes conscious of it. I refer to that power which gives a man the mastery over his study, and confers that facility in handling his books, especially *The Book*, that will leave him sometime and reserve force for meeting the exacting demands of a busy pastorate. A Seminary course introduces a preacher to his books and enables him to recognize in many a theological speculation a spent and vanquished theory of by-gone days which has come up before him in new garb as a claimant on his time. Attending the Seminary does not open the way for a preacher to do less work in his study but more in less time.

"Yes," some of you say, "all this is true, but I cannot afford to go. I have taken a literary course and must make out on that." It seems to me your college course only makes the obligation for a theological course the more imperative. As to sparing the time, you can save a vast amount of that, by investing a little in the Seminary just now. But these advantages do not come with the smattering of a course. The fact that a man "has been to the Seminary" is not enough. Take three or four years, not less than two any way. If finances are short, as likely they are, remember that "He who has counted you faithful, putting you into the ministry" will open up the way for you to get just that training necessary for you to do the work He has for you to do. See that you do not refuse to enter in, when he opens the way.

Ought you not to go to The Southern Baptist Theological Seminary? Ought you

not to enter next October? Answer these questions as a good steward of the manifold mysteries of God.

W. F. YARBOROUGH.

Event and Comment.

Pastor J. W. Lee has just closed a good meeting at Olive Branch, doing all the preaching himself. Eight were baptized and one standing over for baptism.

We note with sadness the death of Bro. A. E. Arledge, which occurred at his home near Hattiesburg, Miss. Bro. Arledge was 49 years old.

Rev. Mr. Sumrall has just entered upon his work as pastor of First Church, Shreveport, La. Since June 1, under the ministry of T. J. Reynolds this church has received 18 additions.

Rev. J. R. G. Hewlett preached 14 sermons at Skene last week with 18 additions to the church, 15 of them by baptism. In his meeting at Ruleville in July, 15 additions to the church, Bro. C. H. Mize assisting.

The editor is on the wing nearly all the time now, attending associations, and hence the paper will have to do the best it can. If any irregularities arise, be patient, we will do our best to get everything straight.

A very satisfactory meeting has been held at Osyka. It lasted 12 days. Bro. J. P. Culpepper of Lumberton did the most of the preaching. The results were 25 accessions, 17 for baptism. Bro. Culpepper was kindly remembered and the whole town made better.

The editor preached last Lord's day to the flock at Morton whose shepherd has recently fallen. They appreciate the fact that Dr. Leavell's place will be difficult to fill, but they are a plucky little band, and are on the lookout for a new shepherd. They will hold memorial services on the 3d Sunday in honor of their fallen shepherd.

Cascilla.

Our meeting closed at Cascilla Wednesday night. I baptized forty-five (45) yesterday, in the presence of a large concourse of people. A great Savior made a small preacher effective in presenting the gospel.

JOEL D. RICE.

Field Notes.

West Judson Association.

It was the pleasure of this scribe to attend this gathering of the Lord's saints, Uclatubba church was the place. Rev. T. A. J. Beasley was re-elected moderator; W. F. Davis was elected clerk, and A. F. Golden treasurer. The introductory sermon was preached by Rev. T. A. J. Beasley, and it was a fine presentation of the doctrine of the Resurrection. The sermon was enjoyed by the large audience in attendance. Every church in the association was represented by letter and messengers. The reports of committees revealed the fact that the body is responsive to all the demands of the Lord's cause. The contributions were largely in excess of last year and the prospects are far still larger contributions for the next year. There was contributed for State missions the past year \$119.58.

Foreign Missions \$368.95.

Home Missions \$275.48.

Baptisms reported 128.

Dr. A. V. Rowe and the writer and other brethren, for sister associations were visitors, but whose names are not recalled were present and took part in the deliberations. Dinner was spread on the ground each day and judging from its abundance the people are prosperous and happy. A few friends were found who will read THE BAPTIST, but there should have been many. May be they will do better next time.

An all night ride brought the scribbler to Waynesboro, where the Chickasaha association was found at work, and quite busy they were doing the Lord's work.

W. H. Patton was in the chair, while Bro. W. A. Roper was found recording the doings of the body. The Introductory sermon was preached by Bro. Roper and from reports heard it was well done.

A number of the churches were not represented, so the attendance was small. The body adjourned to meet with the Stonewall church next year. THE BAPTIST man didn't do much except to enjoy the meeting and share in the abundance of good things provided for the outer man.

The writer is sorry that he cannot give tabulated statement of the years work, but in the main the outlook is hopeful. The audience were favored with some fine speeches by brethren Hackett, Farish, Roper and Bosdell. But now, "we rest."

O. M. LUCAS.

Bro. J. L. Finley has resigned McHenry Church and moved from that place to Handsboro.

THE BAPTIST.

Mr. Folk in the Grand Jury Room.
BY DAVID RIDDELL WILLIAMS—IN THE CONGREGATIONALIST.

At last the Missouri penitentiary doors have shut in three of the nineteen convicted St. Louis hoodlum city lawmakers. Among others of the unsavory lot who remain without the prison gates on Supreme Court technicalities—and that has become a hated word among honest Missourians—"technicalities"—there has been a scramble to turn state's evidence, since it has actually been "shown" that Mr. Folk could imprison, as well as indict. All this brings up the old question, with more force than at any time in the past two years: "How does Mr. Folk do it? How does he conduct his investigations in the St. Louis grand jury room?"

In so far as it be consistent with the grand juror's oath, an attempt will here be made to answer.

JURY SERVICE THAT IS WORTH WHILE.

The grand jury on which the writer recently served was the "long term" panel, and was as hard a worked body as any in the history of the city. But the forty-eight days' service was worth to us, in experience, all it cost.

Most of all we appreciated the chance to become intimately acquainted with the prosecuting attorney, Mr. Joseph W. Folk. To have a man who is a national character, with his pictures in the magazines, lean over the back of your chair and joke and pass the time o'day and borrow matches for his cigar that is always going out is in itself an experience.

First, a word as to the now historic St. Louis grand jury room. It is a bare chamber, none too large, on the top floor of the dingy, ramshackle old "Four Courts" (which according to local traditions was so named after a certain Celtic Four Courts of fond memory, even if the namesake has but three). In that place the witness takes his seat in a hollow square, so to speak, with jurors on three sides of him and the wall close behind. To more than one has that comfortable chair been as if made of molten lead. Many high and mighty—speaking financially, politically, socially—have come to it jauntily, with a sneer and a smile—and have left it self-confessed criminal and in tears.

A MAN WHO RULES HIMSELF.

The question arises, How does Mr. Folk do it? That is what we jurors studied over often. In the first place, he is not overburdened with details, having a strong staff. He has time for quiet thinking—the average American professional business man's characteristic lack. In his examination of a witness Mr. Folk is direct and informal. You might think it a justice of the peace case involving \$4, for all anxiety he shows. In a quiet fashion questions begin. Sometimes he stands at the witness's side; oftener he leans over a near-by juryman's chair. He consults notes but rarely. Yet it is always evident that he has carefully blocked out his plan, despite all the formality.

When he leads up to the crucial question and the witness balks, he may drop that line temporarily. But sooner or later the question must be answered, or there comes virtual self-condemnation through declining to answer, on the plea that the witness will incriminate himself. Never did our jury see one or the other result fail of accomplishment on any essential.

Mr. Folk has no set plan and conducts no two examination in the same way. But in this respect he never varies: under no circumstances was he ever seen to lose his temper, raise his voice, or in any way, show excitement. And we saw many occasions when the majority of men certainly would have lost control of themselves. It is the same way when he is trying his cases.

The one thing which most impresses the witness is Mr. Folk's quiet strength. When the witness gave way to nerves and fear and anger, and there was an explosion, Mr. Folk would calmly stroll around the room, relight his cigar, and then go up to the witness and say something like this: "Now, I'm not going to argue with you. You answer my question or not. You go on record, either way."

Mr. Folk spares neither himself, the jury, the witnesses nor the deputy sheriffs. One State official was before us six times in four weeks. This will show how he laid out the work for the servers of subpoenas: After one noted railway lobbyist, who was much wanted and knew it, no less than 100 summonses were sent. His travels were extensive. Then he grew a little careless and it was the hundred and first which proved his undoing.

That is a type of Mr. Folk's pertinacity. But a still better example is the return from Mexico of Charles Kratz. There this indicted city father, who had "jumped" his bond, was settled down, apparently for all time, as a successful contractor. There were (and are) moneyed men in this city to whom it was a great object to keep Kratz in Mexico. Extradition laws being as they were—up to the Kratz affair—the indicted hoodlum and his friends were inclined to laugh at Mr. Folk. St. Louis visitors to his retreat were instructed to bring back his boastful utterances. It was a dangerous flouting at right and law, for Mr. Folk went to Washington, and did things. The machinery of two countries began to move in an untoward fashion. The result? Kratz came back.

MORE HONESTY THAN CORRUPTION.

Our work resulted in the discovery of much honesty in Missouri. We wish to herald the fact, naturally. There has been so much of the other thing told. Our investigations were chiefly along State "boodle" lines, and a goodly array who were not smirched were found. Will the reader please remember that? Our most noted work was in regard to the baking powder bill which ruined an ex-governor. We reiterate that in the course of this distressing investigation, and in other work we did along State lines, a mine of old fashioned honesty was proved.

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A small quota of tricksters in the upper and lower houses at Jefferson City, we found, were responsible for the odium which now attaches to the very name of that place. They were often "raw" in their work. It is to be presumed that things are done decently and in order when legislation is bought and sold at Albany or Harrisburg or Springfield. This very crudeness is the cause of much of the evil advertising which our great State and city has received. This is not to advocate any change of "boodling" method, but it is an explanation of facts as secured from competent witnesses under oath.

In an informal talk with our jury, following an official session a representative and acknowledged railway lobbyist frankly stated: "After years of experience I want to say that I believe the majority of the Missouri lawmakers to be honest. Among them are men who would not hesitate to kill any one who would offer them a bribe."

Children Saying the Lord's Prayer.

ROSIER S. GAVIN, BESSEMER, ALA.

I believe it is T. T. Martin who says that children ought not to be taught to say "Our Father," since God is not the Father of an unregenerated human being.

It is my purpose to call attention to another reason why it is, at least, dangerous to teach children "to say the Lord's Prayer." The "Lord's Prayer" is a model prayer, and really ought so to be spoken of. It is not the phraseology, but the sentiment the Lord commands. He does not say, "Pray ye in these words," as if He intended to establish a liturgy. Indeed the version of the prayer in Luke differs from that in Matthew in the original as well as in the English. The prayer is a model prayer—but only to the individual who will appreciate the sentiment underlying the form. The form is the vehicle; the sentiment, that which is conveyed. A prayer can still be a prayer without the vehicle; but never without that which is conveyed. Does the average child understand what is involved in saying the Model Prayer? I fear not. It is putting into his mouth a string of meaningless words. And after he has finished the prayer, he has only "said" it—he has not "prayed" it. The danger lies herein: The mother teaches her child that it is wrong to begin the day without repeating the "Lord's Prayer." Therefore the child feels that if the *not saying it* makes matters all wrong, then *saying it* makes matters all right. With him, life's *Sicutnum Bonum* soon comes to mean saying his prayers. And he learns to say them fluently. He can say them, and at the same time, lay all his plan; for his mischievous pranks during the day. He has been taught to repeat a certain, generally the Model, prayer. Has he been taught to pray? Does he know what prayer is? For my part, I am not much on written prayers, any way. A man had been gored by a mad bull. He sent for an Episcopal brother to pray for him, and as he was turning the leaves of his prayer-book, the wounded man grew nervous.

"Say," he said, "if you are going to pray for me, get at it!" "Well, yes," said the man with the prayer-book in his hand, "I would be very glad to do so, but I can't find a prayer for a man that has been hooked by a bull." And if he had the chances are that the "wounded man could not have been lifted very high on the wings of its faith! Repeating prayers is one thing, and, by the way, a thing all too common; praying is quite another. The average saying of the Model Prayer is not much model praying. And why? Because the average man who repeats it, does so habitually, and, largely mechanically.

I had an envelope once through the mails, properly stamped, properly addressed and properly seated. There was but one thing wrong with it—the man who sent it, forgot to enclose the letter! Do you get the force of my point? Did I get a letter? I got everything except the letter. The words we utter in prayer constitute a kind of envelope in which we send our prayers to heaven; and too many of us send up the envelope regularly, but fail to enclose the letter. What was said of the fig tree, might, with equal truthfulness, be said of many prayers; "He found nothing thereon but leaves," I wish it might be said of every one who says a prayer, "Behold, he prays!" The mother who teaches her boy that life has its battles, and, in her own wise way, points out the places in her son's life where he needs to fortify; and then asks him to ask the Lord in his own boyish way, to keep him from doing the wrong and going astray; and to help him to do the right, has, in my humble opinion, wrought far more successfully in the matter of getting on her boy's heart what real praying is, than the mother who has taught her boy to say a prayer that is to him meaningless and empty, be that the Model Prayer or any other form of prayer, Lord, not only teach us how to pray, ourselves; but enable us, in a measure at least, to teach the children how to pray! Let us pray! Amen.

A Threat

By the Belgian Administration to drive Protestant Missionaries out of the Congo.

Here is a condition of affairs which demands the attention of all Protestant Christians interested in missions to the heathen, especially to the more pitifully helpless and smaller tribes among them.

The following paper is a translation from the French text of an Official Bulletin of the Congo Administration, as contained in a report of the Governor General F. Fuchs to the Secretary of State:

"Citation from the Official Bulletin of the Independent State of the Congo.
Report of the Governor General F. Fuchs, to the Secretary of State.

Natives have been observed to insult our European agents; certain officers of the companies have complained of the arrogant attitude that the native population assumes when it has been subjected to certain influences; the disposition to disregard their duties toward the State and their respect for our law man-

ifests itself among them. There is no doubt that this is the result of secret machinations which more or less are undermining the established authority. One cannot escape the fact that the situation reveals itself in the neighborhood of certain Protestant missionary posts alone. This is the more significant when one considers the tendency of these organizations to exercise a sort of sovereign control on the whole of the population in their neighborhood, and to impose this authority upon them in opposition to, to use the expressions of the natives, "Boula Matari," and to create thus a state of antagonism against the influence and authority of the State.

I had an envelope once through the mails, properly stamped, properly addressed and properly seated. There was but one thing wrong with it—the man who sent it, forgot to enclose the letter! Do you get the force of my point? Did I get a letter? I got everything except the letter. The words we utter in prayer constitute a kind of envelope in which we send our prayers to heaven; and too many of us send up the envelope regularly, but fail to enclose the letter. What was said of the fig tree, might, with equal truthfulness, be said of many prayers; "He found nothing thereon but leaves," I wish it might be said of every one who says a prayer, "Behold, he prays!" The mother who teaches her boy that life has its battles, and, in her own wise way, points out the places in her son's life where he needs to fortify; and then asks him to ask the Lord in his own boyish way, to keep him from doing the wrong and going astray; and to help him to do the right, has, in my humble opinion, wrought far more successfully in the matter of getting on her boy's heart what real praying is, than the mother who has taught her boy to say a prayer that is to him meaningless and empty, be that the Model Prayer or any other form of prayer, Lord, not only teach us how to pray, ourselves; but enable us, in a measure at least, to teach the children how to pray! Let us pray! Amen.

In this paper are several points that arrest attention.

1. The vague and vapory form of the charges and of the evidence on which they rest. "Natives have been observed;" observed by whom? When and where? "To insult our European agents." What European agents and what constitutes the insult? "Certain officers of the company;" What officers of the company? "have complained of the arrogant attitude of the native population." What is meant by attitude here, and in what way did the arrogance manifest itself? "When it has been subjected to certain influences." What influences—what are the duties toward the State which there is a disposition to disregard, and what is the nature of the criminal offence implied in the word "disposition?" Why all this vagueness in the form of an indictment? Courts of equity in civilized lands do not proceed on generalities.

2. The assumptions that underlie the whole document. It is assumed that the native cannot have any possible reason himself to complain. Who stands up to say a word in his behalf? It is assumed that Belgian officers have done no wrong, and must invariably be right; it is assumed that the government administration must of necessity be just and humane; it is assumed that Roman Catholic missionaries are all right and deserve protection; but that all Protestant missionaries are meddlers and mischief makers, provoking an otherwise quiet and submissive people to insubordination and lawlessness; it is assumed that the Congo has no responsibility to the powers through whose sanction it has come into existence, and no accountability to the constitution to which it alone can appeal as a reason for its being found in the family of nations.

3. The drastic measures which it threatens to take against English, American and

German Protestant missionaries who are uncondemned and untried before any equitable tribunal known to civilized states. They are to be treated as offenders; they are to be deprived of the rights conceded to them under the only international agreement that Leopold can appeal to; they are to be driven out and kept out of the Congo Valley, and to be debarred access to the twenty million of its people unless they will agree to shut their eyes and submit to be gagged when the atrocities of Congo officials come under their notice.

There are several different societies in England and America, and more than three score of missionaries who will be affected by the threatened action of the Congo government. These societies are all honored and distinguished, and these missionaries are men of character and reputation well known in the Christian world.

Because of that there are on this side of the water and on the other, several hundred thousand men and women who would like to know the facts of the case. What have these missionaries been doing that they should be roughly treated, and what has the Belgian government of the Congo been doing which they are so anxious to hush up and conceal? What means all this cry of execration that is being heard on two continents, over certain doings of King Leopold "commissionaire."

The extract above cited was given to the present writer by the gentleman who translated it from the French. A few copies are manifolded for general information.

WILLIAM ASHMORE.

Milligan Springs.

Good meeting at Milligan Springs, sixteen united with us.

On the 3rd Lord's day in August, Bro. J. C. McElroy and the scribe joined in with Pastor W. W. Muirhead in Carroll Co., Shiloh church, where 2* united with our church.

To God let thanks be given.

T. N. LUSK.

Send Them to Bed With a Kiss.

O mothers, so weary, discouraged,
Worn out with the cares of the day,
You often grow cross and impatient,
Complain of the noise and the play;
For the day brings so many vexations,
So many things going amiss;
But, mothers, whatever may vex you,
Send the children to bed with a kiss!

The dear little feet wander often,
Perhaps from the pathway of right;
The dear little hands find new mischief
To try you from morning till night;
But think of the desolate mothers,
Who'd give all the world for your bliss,
And, as thanks for your infinite blessings,
Send the children to bed with a kiss!

For some day their noise will not vex you,
The silence will hurt you far more;
You will long for the sweet children voices,
For a sweet childish face at the door,
And to press a child's face to your bosom;
You'd give all the world for just this;
For the comfort 'twill bring you in sorrow,
Send the children to bed with a kiss.

—New Orleans Picayune.

THE BAPTIST.

Meetings at Churches in the Piney Woods.

On Saturday before the third Sunday in August, I began my annual meeting at Bunker Hill church, in Marion county. Bro. J. P. Williams from Silver Creek, came to us on Sunday morning, and did the preaching till the close of the meeting, which was the following Wednesday evening. Results: two additions by letter, the church strengthened, and sinners put to thinking, which has since resulted in one confession.

The following Saturday, we met at Antioch in Covington county, to commence our annual meeting; but on account of heavy rains we had no service.

Sunday morning Bro. Williams again greeted us with his usual pleasant face, and for the purpose of doing the preaching in the meeting, which he did in a very able manner, as he always does. The meeting continued till the following Friday afternoon, when I baptized twelve happy converts, two of them my oldest, two sons. We also received one addition by letter.

Saturday, July 30th, the annual meeting began at White Sand Church in Lawrence county: Bro. Wayne Sutton, of Florence, Miss., did the preaching, except the first and last sermons; the first being by me, and the last by Bro. R. R. Drumond, of Hebron. During the meeting twenty-one were received by experience, two by restoration and one by letter.

The protracted meeting at Society Hill Church, Lawrence County, Miss., began on Saturday before the second Sunday in August, with Bro. I. P. Trotter, of Hattiesburg, Miss., to do all the preaching. It was clearly evident from the very first service that we were going to have a good meeting, and we did. There were fifty-five accessions to the church; forty-four being baptized in the morning of the last day of the meeting.

The Lord blessed us in giving us the right man for the work to be done in the meeting; and Bro. Trotter did it in a masterly way, yet with a spirit of sweetness that is rarely surpassed, and that is always appreciated.

I did the preaching in the annual meeting at Holly Springs church in Marion county, where Eld. J. J. Justice is pastor. There were several things in the way of the meeting, viz: a rainy week, a sudden death in the neighborhood, and one day's illness of the preacher; but notwithstanding all that, there were five additions; four by experience, and one by restoration.

Bro. Justice has done a great work in that section of country, and deserves a great deal more praise than he is getting. His has been foundation work, and some time some one will reap a great harvest from it.

Eld. C. E. Bass is the efficient undershepherd at Williamsburg, Miss. The annual meeting began there on the third Saturday in August, with the writer to do all the preaching after the first day. There were seventeen additions to the church during the meeting, nine of which were by

experience and baptism.

The Williamsburg saints are a very appreciative people to preach to, and they showed their appreciation to me in a very substantial way as did also the saints at Holly Springs. May the blessings of God rest abundantly on those who have shown your humble servant such wonderful kindnesses during our services with them this summer.

And now may God bless you Bro. Editor, in your work for Him in publishing such an excellent paper by means of which we can all know how the Master's cause is prospering in all this broad southland of His and ours.

Fraternally,

L. D. POSEY.

Antioch Dots.

The 3rd Sunday in August our protracted meeting commenced, Bro. Webb of Roxie doing the preaching. A large congregation greeted him Sunday, and though there were many things to distract the mind, the attention was riveted upon the speaker. His earnestness impressed all hearts, then his burning thoughts, his thrilling illustrations and sublime imagery lifted his hearers to a higher and holier plane. The services continued till Friday, with increasing interest all the time. All the exercises were up to high tide, but two of his sermons impressed us very deeply. One was on "the atoning blood of Christ." In the other he pictured the glories of "Heaven" so vividly, that the heart thrilled with rapture.

Our pastor (the ubiquitous Farr) did good service by his talks, his visits and personal appeals.

Friday evening we repaired to a lovely pond, and a large crowd resting in the shade of the trees, witnessed the burial in baptism of 12 hopeful converts—8 girls and ladies and 4 boys just verging upon manhood. It was a scene that the angels must have looked down upon with joy, and as the beautiful songs of Zion floated upon the water, perhaps there was a responsive chord in heaven that reached the ears of the blessed Master.

There were three sisters who joined one day. The following day another girl of perhaps twelve summers, told us she wished to come also, but her mother had told her if she did she would punish her. In the afternoon she could resist no longer and with a brave heart she stepped over the line. Bro. Farr visited the home and the anger was not only turned aside, but the next day the mother and father both united with the church. One awaits baptism and the other was restored. The community showed its appreciation of Bro. Webb by making a liberal contribution, in which our Methodist friends took part. We are now at work in remodeling our church house, building baptistery, painting walls and so on. In the near future we hope to have a pastorage. We have been greatly aided in all our church work by Bro. Eugene Dudley, who now

J. F. TULL
Gallman, Miss., Sept. 5, 1904.

Soso.

We have today closed a glorious good meeting at Soso. Baptized 22 happy converts, about doubling the membership of the church. Bro. McLoud helped us in the meeting. We held the meeting in our new house of worship, which is all completed except painting.

L. D. BASSETT.

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September 8,

resides in this vicinity. His enthusiasm has been an inspiration.

If the eyes of our former pastor (Bro. S. M. Ellis) should chance to rest upon these lines, we are sure he will rejoice to hear after so many years of service, the blessing has come at last to dear old Antioch.

(MRS.) E. C. BOLLS.

Magnolia.

The Magnolia Baptist Church has just closed a two weeks meeting which began Aug. 14th.

The pastor, assisted by Bro. J. H. Lane, did the preaching the first week. Evangelist T. T. Martin came Aug. 20th, and concluded with us nine (9) days. Bro. T. J. Harrell of Texas, conducted the singing. The people of Magnolia will long remember Bro. Harrell as one of the "sweet singers in Israel." Not only did he prove himself a good leader in congregational singing, but there were also real unction and spiritual power in his solo singing. His singing was not a musical performance, but was designed to point men to Christ. Bro. Martin's preaching was Scriptural, clear, strong and intensely practical. In every sermon he emphasized two thoughts

—1st. Salvation by grace through faith in Christ Jesus, as opposed to all idea of salvation by good works or human merit. 2d. The obedience of the believer, prompted by love and gratitude, as opposed to an obedience prompted by a slavish fear of hell. In other words, that believers ought to serve the Lord Jesus because they are saved and not in order to be saved.

Not only were people converted during our meeting, but believers were also edified and built up in the "faith once for all delivered to the saints." As a further result of the meeting, thirty-four (34) were added to the church—six by letter and twenty-eight (28) by baptism.

J. E. THIGPEN.

Revivals.

New Zion, Damascus and Gallman Churches have held their protracted meetings, beginning fifth Sunday in July, second Sunday in August, and Third Sunday in August respectively. The pastor did the preaching at New Zion, and fourteen were received, thirteen for baptism and one restored. Bro. Price, of Jackson, held fourth the Word at Damascus and nine were revived, eight for baptism and one restored. Bro. Kincanon of Lexington was with us at Gallman and fifty were received forty-one for baptism and nine by letter. We praise God for Price and Kincanon. We give God the glory for what He has done through them.

J. F. TULL

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L. D. BASSETT.

1904.

Meetings.

MT. CREEK.

The meeting embraced the 3rd Sunday in July and week following. Bro. W. E. Farr did the preaching. The sermons were spiritual and plain. There were eight additions to the church. This is an excellent community.

FLORENCE.

The services were conducted by Bro. Hathorn who did the preaching well. There were seven additions to the church. This is a good church with splendid possibilities.

MRS. E. C. BOLLS.

THE BAPTIST.

touch with the Master that we fancied the angels were listening and would bear the words to Heaven. He said 55 years was a long time to serve under one Captain, but he had never regretted having enlisted under His banner, and he felt sure that He would never forsake him in his weakness and infirmity. What a blessed thought this is to the Christian soldier—that when we are disabled from service our Captain cares for us so tenderly and lovingly. If we drop by the wayside His arms will support us and help us to reach the mansion prepared for those who serve him.

NEW ZION.

The preaching was done by Bro. B. S. Culpepper. In his earnest, forcible way he made the plan of salvation clear. There were nine additions to the church. This church has, and is making good progress.

HENCHS RETREAT.

This new church is located on the Brookhaven and Monticello R. R., a splendid community with a great future. It has for its pastor, Bro. Mayfield, a strong young preacher of Clinton. We had twenty-eight additions.

BRAXTON.

Bro. J. A. Lee of Wesson, did the preaching, which was plain, practical and spiritual. We had twenty-four added to the church. We had just paid a debt on the church of about \$450. They are to build a pastor's home right away and then go to half time.

NEW PROSPECT.

I was with Bro. Culpepper in this meeting. We had six additions. These are noble people.

OAKLEY.

I was with Bro. Farr at this point. We had a very excellent little meeting with four additions. They have a right new house, for which they deserve praise.

A. L. O'BRIANT.

Florence, Miss.

A Visit From a Deacon.

One day during our meeting we had the pleasure of greeting Bro. Lee, a former deacon of Antioch. He is 77 years old and totally blind, but his mind is still active and his heart as warm as in the "long ago." When he arose to talk, his mind turned backward 55 years, when he first came to our community. He united with the church then—when Antioch was in the zenith of her glory, and those godly men, David Sexton and Levi Stephens were deacons. His words recalled the tenderest memories, and forms dearly loved came trooping before us like ghosts of the past. For many years they had been sleeping in the silent grave, but there they stood as of yore and we felt the warm hand clasp and listened to their loving words. As Bro. Lee talked there was a sympathetic thrill pervaded the audience, for he seemed to be in such close

We feel that the State Board did a great thing when they put this work in his hands, for he is doing a work that the pastors cannot do.

Second Bro. J. W. Steen of Ora, Miss.,

came to Hickory Ridge Church on the fifth

Sunday in August, and did some good

preaching, and the Lord blessed his word

in the salvation of some lost souls. Eleven

for baptism, one restored and six by letter,

18 in all. Last, Bro. A. J. Rogers, of Hattiesburg, Miss., came to Star, on the second Sunday in August, preaching the gospel in great earnestness, until Thursday evening. One was received for baptism. I hope much good was done.

These churches all did not forget to remember these brethren in a substantial way. We held our services in our new house of worship at Star.

S. MORRIS.

Aug. 31st, 1904.

Some Good Meetings.

Our seven days meeting at Lula Church closed on the 3rd inst. Meeting well attended and much enjoyed by the people, especially by Christians. We had 26 additions, 22 of whom were for baptism. Bro. B. Simmons preached one sermon for us during the meeting, which all enjoyed much.

The Beulah Church meeting was twelve days in length. There were 31 additions, 25 of them being by baptism. Church members expressed themselves as being greatly benefitted by the meeting. In the meeting with my churches in the last five weeks we have received 82 additions and 64 of them were for baptism. Praise God from whom all blessings flow.

CHAS. L. LEWIS.

Raymond, Miss., Sept. 6, 1904.

Memphis, Tenn.

Evangelist Frank M. Wells, Memphis, Tenn., is in a great meeting at Benton City, Mo. In two weeks the financial strength of the church has been doubled, and the meeting continues indefinitely. Great crowds are in attendance, and many souls are being blessed. The services for men only at 3 p. m., on Sundays are the largest ever seen in the country. Tracts are distributed to the multitude. Warfare on the blind tiger is being waged. The citizens are raising \$1,000 for Chaplain Wells to remove it. He was largely instrumental in having the saloon removed from the U. S. Army, and we predict the blind will go.

F. M. W.

Ordination.

The church at Clinton, Miss., in special conference, asked the following brethren, W. T. Lowrey, A. C. Watkins, S. M. Ellis, and other regularly ordained Baptist ministers who might be available, to act as a council to consider the propriety of setting apart to the gospel ministry, Prof. M. O. Patterson. The council organized by electing Bro. W. T. Lowrey mod., and A. C. Watkins, clerk.

After a very satisfactory examination the council voted unanimously to recommend to the church that she proceed with the ordination, which she did September 1, 7:30 p. m. Sermon by A. C. Watkins, Consecrating prayer by J. W. Mayfield, laying on of hands by W. T. Lowrey, A. C. Watkins, J. W. Mayfield, H. L. Pettigrew, J. H. Joyner. Charge by W. T. Lowrey.

Benediction by Bro. Patterson.

THE BAPTIST.

Anding.

It was my privilege recently to aid pastor C. E. Welch in a meeting at Anding, near Yazoo City. Large congregations came and listened attentively, and the interest was good. There were nine admissions. This was my first acquaintance with Bro. Welch and he impressed me as being a most excellent man, intelligent and consecrated, and much loved by his people. The Anding Church is small as to numbers, but for Christian work and liberality one does not find their equal in many places. In raising the expenses of the meeting, three of the brethren gave ten dollars each, while others gave smaller amounts. They are equally as liberal along other lines. Surely they do large things for a small body. They are now considering the matter of building a pastor's home and they feel confident of success. There are also Godly women here, who help much in the work. One sister is so brave and outspoken in her opposition to blind tigers that she is known as Carrie Nations. All honor to the Carrie Nations. May God multiply their number.

I visited the grave of my friend and brother, the lamented S. J. Ellzey, who is remembered by this community with much love for his work's sake.

The pastor and I also ran up to Yazoo City and looked on the ruins. Surely this was a great fire. The numerous chimneys look like lonely sentinels keeping watch over sacred spots where once stood elegant homes and places of business. But the burned city is fast rising again, hundreds of carpenters and masons being employed and long rows of new buildings going up. The Baptist parsonage (excuse me Bro. Furish) is nearing completion and is very pretty. Let Mississippi Baptists remember the cause here as they have so nobly agreed to do. We did not meet pastor Derrick as he was away..

Very truly,

T. C. SCHILLING.

Magnolia.

Good Meeting.

CENTER RIDGE.

We began the meeting with Center Ridge Church on the first Sunday in August, Rev. J. W. Mayfield doing the preaching. We had six additions for baptism.

HEBRON.

We met with Hebron on the second Sunday in August, Rev. N. R. Stone doing the preaching. The meeting resulted in 17 additions, 9 of them for baptism.

LIVERPOOL.

Rev. W. R. Cooper met the pastor at Liverpool Church on the fourth Sunday in August, where he preached 5 days, and 6 were buried with Christ in baptism.

All the above meetings were well attended, the churches revived, and we hope much good seed sown, which will bring forth fruit in the near future.

The writer has just closed the summer's work and is now on the way to Clinton to enter school.

Yours in the work

B. A. McCULLOUGH.

Gloster, Miss.

I was with dear Bro. W. P. Chapman, at Polkville last week. We received 30 members, 26 by baptism. One, a man 80 years of age, 14 joined by baptism the last day of the meeting. The audience was very large from the beginning to the end. Pastor and people were exceedingly kind to the visiting preacher. The church showed the great appreciation of their much beloved pastor by subscribing \$260 to his salary for one-fourth time, which is a raise of fifty per cent. He has served them for sixteen years, they know a good thing when they see it. I am now in the midst of a glorious meeting with my Gloster Church. The pastor doing the preaching. Twelve joined last night. We thank God and take courage. The meeting will continue the rest of the week. Pray for us.

Your brother,
J. R. JOHNSTON.

Antioch.

Our meeting began on Saturday before 2nd Sunday in August. Bro. Ervin F. Lyon of Natchez, told the sweet story of the cross in a very impressive and instructive way from Sunday till Saturday. During this time our church was greatly revived, eleven were buried with their Savior in baptism; three restored. We are thankful to the great God that he has so graciously blessed us.

May the good work continue to go on and the praise shall be to him that loved us and gave himself for us.

Yours fraternally,
O. L. THOMPSON.
Brystal Springs, Miss.

My Meetings for the Summer.

I have just closed my protracted meeting work for this year. As the good meeting Bro. J. F. Tull conducted for us here at Gillsburg, in the spring, was reported at the time, I will not report it. Bro. Elisha Gardner came to preach for us at my Amite River Church the second Sunday in July and preached twice a day until Friday. Large and appreciative congregations came to hear his powerful and faithful preaching. Six were received during the meeting for baptism. The church was very much built up and encouraged and showed their appreciation to Bro. Gardner in a very substantial way.

JERUSALEM.

Here I had Bro. S. W. Sproles of Liberty, to come the fourth Sunday in July and conduct a meeting which ran through Thursday, with two sermons a day and dinner on the ground. Bro. Sproles showed himself a hard student of the Word and a forcible speaker. Sin in many forms was most stoutly condemned. The impossibility of being saved by the law was emphasized, and salvation by grace alone was preached. That there were no additions was no fault of the preacher. Many expressed themselves as greatly benefitted.

RED BLUFF, LA.

The fifth Sunday in July I went to Red

September 8,

1904.

Some Meetings in South Mississippi.

IMPROVE.

Bluff, four miles below here in Louisiana, to help Bro. John Powell, the meeting closing Wednesday afternoon. There were no members received save two, who came for restoration. The members gave me many expressions of appreciation for the great good they felt I had done and remembered me in about as substantial a way as they had ever remembered any help.

MAR'S HILL.

I went the first Saturday and Sunday in August way up in the north-eastern part of Amite county, to help Bro. S. W. Sproles in a meeting at Mar's Hill. Here I preached fourteen sermons to the largest congregations I had ever preached to in any meeting. At the close of the last service, Friday afternoon, five young ladies came forward and joined upon a profession of faith.

NEW ZION, LA.

The second Sunday in August I began a meeting for Bro. John Powell at New Zion. Here we were graciously blessed. We had splendid congregations and deep interest all the way through. Two were received by letter, three restored and twelve were received for baptism. The whole church and community claimed to be greatly helped. They were ripe for a meeting and it was a great pleasure to labor with them.

MT. VERNON.

This was one of my own churches, where we expected Bro. S. W. Sproles to do the preaching, but he was taken quite sick and could not come, so I had to do the preaching. The Lord was with us and blessed us. The church stood most nobly by her pastor. Twelve were received and baptized by the pastor in the east prong of Amite River. One was received under the watch care of the church. The committee appointed to raise money for pastoral help went ahead with the work, and turned over to the pastor a nice purse of \$24.00 at the close of the meeting on Thursday. The church on this closing day went into the call of a pastor for 1905, and the present pastor was recalled without a dissenting vote, with a voluntary increase of salary.

Saturday the Jerusalem Church did the same. So I have many reasons to thank God and take courage in my work.

Yours in the Master's work.

JOSEPH JACOB.

Gallman.

The Lord is doing great things for us here at Gallman. I began a meeting here with pastor J. F. Tull, the indefatigable worker, Tuesday morning and up to last night (Sunday) thirty four have been received for baptism and eight by letter.

Bro. Tull maintains that this is the garden spot of Mississippi. He is preaching to a total membership of nearly seven hundred, and few pastors are blessed with a people as loyal and devoted as his.

For industry, loyalty to truth, constant and effective work, I commend you to J. F. Tull, pastor of Gallman, Damascus and New Zion Baptist churches.

Fraternally,

C. T. KINCANON.

THE BAPTIST.

Deer Creek Association.

The Deer Creek Association meets with the Hollandale Baptist church on Tuesday October the 4th, 1904. We want this association to be one of the best we have ever had, and in order to make it such the churches must be well represented by messengers. Therefore it is desired that pastors will see that messengers are elected to the association. We hope to have a full attendance, and earnestly request that all remain to the close.

We are expecting to have with us the Secretary of the Home Mission Board, Secretary of State Missions, our S. S. missionary and others. Let as many come as can and help make the association a great one. All who attend will please send me their names in advance.

L. F. GREGORY.

Hollandale, Miss.

Delegates to Yazoo Association.

Our Association will convene with Carrollton Church at 10 a.m., Tuesday, Sept. 27, 1904.

Please advise us of your coming. A committee will meet all trains, Tuesday and Wednesday to receive and care for you.

Respectfully,

W. D. KIMBROUGH,
for Committee.

Five Little Foxes.

Among my tender vines I spy
A little fox named By-and-by.
Then set upon him quick, and say.
The swift young hunter—Right-away.
Around each tender vine I plant,
I find the little fox—I can't.
Then fast as ever hunter ran,
Chase him with bold and brave—I can't!
No use in trying—lags and whines
This fox among my tender vines
Then drive him low, and drive him high
With this good hunter, named—I'll try
Among my vines in my small lot
Creeps in the young fox—I forgot.
Then hunt him out and to his den
With—I Will not Forget Again!
A little fox is hidden there!
Among my vines, named—I Don't Care.
Then let I'm Sure—hunter true—
Chase him afar from vines and you.
"Sunrise and Shadow."

Water And Food.

Oil heavenly origin. God made the seas, the rivers and the creeks. He grows the corn, the rice and the beans, and "the cattle on a thousand hills," and the coffee tree; and man eats, drinks and is merry—all with often not a large thought of Him who has lavished all.

I slipped off for a day and am drinking water where THE BAPTIST said two hundred gallons flow per minute, and 'tis quite refreshing.

Am also eating the Dr's macaroni, ham, rice, tripe and other things, at intervals for a change.

But it cannot last: Among earth's sad things, one is that some things have an end. But, if this were not so, some of us might likely get fat, forget God and die. So, all is well ordered, and in it, we should find pleasure.

THE BAPTIST said one can do as he

pleases at Mammoth Springs, and it is even so; and Dr. Brumfield is so jolly. It is worth your money to associate with him, and then your water and board comes free.

If you want a rest, come and try it—five miles northwest of Hattiesburg.

J. E. PHILLIPS.

The End Of Life.

The end of life is not to do good, although many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God.

How can you build up a life on that principle? Let me give you an outline of a little Bible reading:

The object of life, "I come to do. Thy will, O God."

The first thing you need after life is food: "My meat is to do the will of Him that sent me."

The next thing you need after food is society: "He that doeth the will of my Father in heaven, the same is my brother and sister and mother."

You want education: "Teach me to do Thy will, O God."

You want pleasure: "I delight to do Thy will, O God."

A whole life can be built up on that one vertical column, and then, when all is over, "He that doeth the will of God abideth forever."—Henry Drummond.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

As an advertising scheme, Harris Business College is offering a few scholarships at a big bargain. Write them.

Religion does not lessen, but it changes, one's pleasures. It creates delight in things previously ignored or despised. It turns the supreme devotion and interest away from the carnal to the spiritual, from the worldly to the heavenly. It sees in God, in Christ, in the Spirit, in the Bible, in Christianity, in Christian service, in human welfare, and in the promotion of Christ's kingdom a joy of the purest and richest kind. It causes a heart-relish never before known, and an increasing sanctification of earth's experiences, which more than pay for any losses endured, or any sacrifices made, for right and truth and holiness.—Presbyterian.

THE BAPTIST.

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T. J. BAILEY EDITOR AND MANAGER.

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No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Editorial.

Announcement.

On October 1, in response to the call of the Board of Directors, with little desire and less capacity, I expect to become associate editor of THE BAPTIST. If what some editors say is true, that only those who have not tried it know how to run a paper, I have large qualifications. Though without any experience at all, yet I have had long and wide observation, and sympathetic too, if one can have sympathy without experience in the very things which others do. I have been a close student of the methods of those who manage some of the best religious papers of our country. For the present at least, I shall continue in the pulpit and pastorate, the deepest desire and abounding joy of my life. But I shall not neglect the work on the paper. Each should help the other, and I shall endeavor to make them mutually beneficial. I have an abiding conviction and deep that our paper should bring the best possible help to every work which our denomination fosters—to education in all our schools, and especially to Mississippi College; to missions, State and Home and Foreign; to our Orphanage; to our toiling and self-sacrificing pastors, and their churches and helpers; to our Sunday-schools and young people's meetings; to our homes, that they may become richer fountains of light and sweetness, purity and power. I have been surprised and grieved that our people do not appreciate our paper. They are earnest in the promotion of every other department of our work, and indifferent and sometimes hurtful to this one, with which we could not dispense, and which is of inestimable value. This ought not to be. Brethren, let us do better. I shall do my best in every way in

THE BAPTIST.

the work to which I have been called. I could not accept it until I gathered what seemed to be the will of God. I sincerely crave and earnestly implore the help of every one who loves our Lord Jesus, and our Baptist Zion.

H. F. SPROLES.

Progress at Blue Mountain.

While attending the Tippah Association last week it was the good fortune of the Editor to spend a night at Blue Mountain Female College. It was his privilege to drive five miles from the country in a buggy with Prof. W. E. Berry, one of the proprietors of the college. Here we met President B. G. Lowrey, Prof. Booth Lowrey and Mr. Lowrey Berry, together with their wives and children and other helpers about the institution. It is refreshing to be with these noble, public-spirited and aggressive Christian educators.

After viewing the Hearn Cottage externally and internally and considering the object of the building, we are impressed that no nobler or worthier thing has been done. The building has been dedicated to the memory of Mrs. Carrie Hearn Hurt, who was the wife of Rev. H. P. Hurt, now of Memphis, and a daughter of S. L. Hearn, of West Point, Miss. He might have invested several thousand dollars in a marble shaft which would have spoken to coming generations of his affection for his cherished daughter. But instead he has done the wiser thing of erecting this good brick building to assist worthy and dependent young women in acquiring an education. This building is a dormitory for 32 young ladies. We do not know, but suppose from its appearance, that it must have cost \$8,000 or \$10,000. It is well-planned and well-built, very comfortable and convenient. It is a monument to Bro. Hearn which will proclaim his wisdom and generosity in coming years. This benefactor to poor girls is represented in every enterprise and movement among Mississippi Baptists. Let his kind increase.

We found the electrician and engineer with a large force of men pushing the work of placing the machinery for operating the steam heat, electric lights and steam laundry. The wiring of six buildings and the laying of steam pipes were rapidly drawing to completion. Also the laundry was almost ready for work. These three things are all operated from the same power-house. With these additions, which cost \$10,000 or \$12,000, Blue Mountain Female College stands in the very front of well-equipped female colleges. This institution needs no advertising, as it is already full, with about 80 applicants knocking at the door, who can not be admitted.

Driving back to the association next morning with Prest. B. G. Lowrey, we took in New Blue Mountain. This portion of the town is located on Mississippi Heights. The highest point of this elevation is known as bold knob and is, according to the United States survey, the highest point in Mississippi, being 700 feet above sea level. It is on this elevation

September 8,

1904.

A Legend.

There has come to my mind a legend,
A thing I had half forgot,
And whether I read it or dreamed it—
Ah, well, it matters not.

It is said that in heaven at twilight,
A great bell softly swings,
And man may listen and hearken
To the wonderful music that rings,

If he puts from his heart's inner chamber
All the passion, pain and strife,
Heartaches and weary longings
That throb in the pulses of life.

If he thrusts from his soul all hatred,
All thoughts of wicked things,
He can hear in the holy twilight
How the bell of the angels rings.

And I think there is in this legend,
If we open our eyes to see,
Somewhat of an inner meaning,
My friend, to you and me.

Let us look in our hearts and question,
"Can a pure thought enter in
To a soul if it be already
The dwelling of thoughts of sin?"

So, then, let us ponder a little;
Let us look in our hearts and see
If the twilight bell of the angels
Could ring for you and me.

—Household.

Meetings;

Saturday before the 2nd Lord's day in August we began our meeting with Mt. Pisgah church, Rankin County. We had no invited help but was ably aided by one of the churches' own preachers, Bro. John Robinson. Bro. Robinson is going to enter Mississippi College at the opening of the session. We think that there is a bright future in store for this young brother. His church greatly appreciate him and will aid him through school. We held forth the Word of Truth to the extent of our ability and as an evidence of its effectiveness we baptized in Pearl river five happy souls, one by letter, another to follow, and the church strengthened. This is a noble people, but brethren, the devil is not in chains here yet, pray for us.

On the third Lord's day in August we began at Center Hill, Leake County, with Rev. W. H. H. Fancher to do the preaching, which he did to the entire satisfaction of both pastor and people; increase 3, one by letter, one by restoration and one by experience and baptism. We believe that the results of this meeting will tell in years to come. We have a hard field here, not bad people, but a division in the church as one of the results of the awful Gambrell tragedy enacted near here a few years ago. Pray for us brethren, that the Lord may make us a unity.

Their pastor,
J. G. GILMORE.

"Grudging Service."

We need to watch against a "grudging service." The enemy is always trying to get in the word "duty" instead of the word "delight," he says a stern "you must," instead of the loving "you may." There is no slavery like the slavery of love, but its chains are sweet. "It knows nothing of sacrifice, no matter what may be given up. It delights to do the will of the beloved one—Smith.

THE BAPTIST.

Houston.

A visit to this thriving little city was greatly enjoyed. A number of new subscribers to THE BAPTIST rewarded the visit. Pastor Thornton is keeping pace with the progress of the town which is on a genuine boom. More than 50 houses built within the past year and many others projected and quite a number of them brick.

The writer was brought under special obligation to Bro. Crawford, senator from his county and president of one of the banks in his town.

It was the pleasure of the writer to preach for Bro. T. at 11 o'clock Sabbath morning, and at night for the Bishop of Okalona. Upon the whole this was a delightful visit.

The night was spent with Bro. Hawkins who met the tramp at the depot and conveyed him to his home in his surrey, but enough.

O. M. LUCAS.

Church Letters.

BY REV. D. W. BOSDELL.

I am quite sure what I have to say on this subject will not influence the churches, however, I believe it ought. I shall be none the poorer for having given my advice, but will feel the better after I have expressed my convictions. I believe our churches generally are too careless in granting church letters anyway and often do wrong by not guarding the action. I have for some time had strong convictions on the subject and I believe I shall here tell them. I do not believe our churches ought to grant a letter of dismission upon the application of the individual member.

Because it tends to make trunk Baptists. If there is one thing that the churches should endeavor to prevent, that thing is the making of trunk Baptists. One of the most difficult problems for the pastor and church of today to solve is to get Baptists to take their church letters out of their trunks. It is not only a hard question to answer but the keeping of them there is a great evil. This state of affairs will always exist so long as it is the right of an individual member at will to call for his church letter and put it in his trunk. If our churches would agree not to grant a letter of dismission upon the application of the individual, no Baptist church would ever make another trunk Baptist. It is my conviction that the evil should be checked. Again, to grant letters of dismission upon the application of individuals encourages a wrong conception of the nature of a church letter. While the letter clearly states the member is not dismissed until joined to another church of same faith and order, yet there is an impression, practically universal, strengthened by a custom that is as broad in its application as the church itself, that a member's connection with a church ceases when a letter is granted. No wording of the letter or explanation by pastor or church can change this state of affairs—it's there to stay, though it's an error and should be re-

moved. Now, I am of opinion that the churches should busy themselves in correcting this wrong—for indeed it is a wrong somewhere.

Again, I believe churches should refuse to grant church letters upon the application of the individual member, because it would enable the church to avoid a very delicate embarrassment. Every church letter either states or implies that the bearer is in full fellowship.

Some churches leave the reference to fellowship out of the letter, but this does not help matters, a church letter cannot be granted unless fellowship is either expressed or implied. Now, here comes the embarrassment. In the history of every church, sooner or later, applications will be made for letters of dismission when the applicant is not in fellowship. It may be a member is offended at some brother or sister in the church, or perhaps at the church itself and so he applies for his letter of dismission. This is very embarrassing to pastor and church. Each knows the applicant is not in fellowship. Now, what shall they do? Well, to avoid a great deal of hard feelings and prolonged trouble the church grants the applicant a letter. Now, it is my opinion that churches should not be forced to face such embarrassing conditions, and it can be avoided by following the suggestions.

Again, a church letter is a document that is the property of the church and is not to or for the individual—no individual member needs a letter to prove to him he is a member of a church. This is a document sent by one church to another, relative to the standing of the bearer and is the property of the church to which it is sent. Consequently the holding of a church letter is not the logical right of an individual member.

Now, to avoid the mentioned evils and embarrassments and to do what is reasonable and right I believe our churches should come to the agreement to grant a church letter upon the application of no individual member, but in all cases upon the application of the pastor or some officer of the church with which the member desires to join, and that the clerk forward the letter to the officer calling for the same. I believe if Baptist churches would adopt such a rule it would be a long stride in the right direction.

Meridian, Miss.

It has been well said that the passion of the hour is the passion for dominion. "Let it also be the passion of the Christian Church to establish a world-wide enthronement and dominion of Jesus Christ. And only as thus it tries to lift up for all men, can it lift him up for any."

Where God calls you to go, and you go in hearty submission to His will, and implicit faith in His power, He will keep you; but if seeking your own pleasure outside the path of duty, not all the power in humanity can preserve you from the evil one. If kept at all it is through the mercy and forbearance of God.

Fraternally,
ANOTHER LAYMAN.

Gulf & Ship Island R. R. Co.
Through Gulfport
Memphis-Sleeper.

Lv. Gulfport..... 7:35 p. m.
Ar. Memphis..... 7:40 a. m.
Lv. Memphis..... 11:00 p. m.
Ar. Gulfport..... 10:05 a. m.
Through passenger rates to northern
Points same as from New Orleans.

Three trains daily each way between
Jackson and Gulfport, Miss.

No. 1. Lv. Jackson..... 5:25 a. m.
Ar. Gulfport..... 10:05 a. m.
No. 3. Lv. Jackson..... 3:35 p. m.
Ar. Gulfport..... 10:00 p. m.

(Ex. Sunday)

No. 5. Lv. Jackson..... 4:30 a. m.
Ar. Gulfport..... 11:15 a. m.
(Sunday Excursion.)

No. 7. Lv. Jackson..... 3:15 a. m.
Ar. Gulfport..... 9:55 a. m.

No. 2. Lv. Gulfport..... 7:35 p. m.
Ar. Jackson..... 12:30 a. m.

No. 4. Lv. Gulfport..... 7:20 a. m.
Ar. Jackson..... 2:00 p. m.

(Ex. Sunday.)

No. 6. Lv. Gulfport..... 4:05 p. m.
Ar. Jackson..... 11:00 p. m.
(Sunday Excursion.)

No. 8. Lv. Gulfport..... 5:40 p. m.
Ar. Jackson..... 1:00 a. m.

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Special Low Rates Via the
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Account of National Baptist Convention (Colored), Austin, Texas, Sept 4-19, Southern Railway will sell round trip tickets for one fare plus \$2.25 for the round trip. Tickets sold September 11 and 12, with final limit September 30 for return.

Account of National Convention Fraternal Order of Eagles, Baltimore, Md., Sept. 12-17, 1904. For this occasion a rate of one fare plus \$1.25 for the round trip has been authorized via all rail or via rail to Norfolk and steamer. Tickets on sale Sept. 10, 11 and 12, limited to Sept. 19 for return. By depositing tickets on or before Sept. 19 and paying a fee of \$1.00 ticks may be extended to Sept. 25.

Central Convention Protestant Episcopal Church, Boston, Mass., and return, Oct. 5-28, 1904. Account of this occasion a rate of one first class fare plus 50 cents, has been authorized via all rail route. Via rail to Atlantic ports and steamship, one fare plus \$6.50 for the round trip has been authorized. Tickets on sale Oct. 2d and 3d, limited to Oct. 22, 1904. By depositing tickets in Boston immediately upon arrival at that point final limit of ticket may be extended until Oct. 31. Stop overs within this final limit may be obtained at Philadelphia, Baltimore and Washington, upon notice to conductor and deposit of ticket with depot ticket agent immediately upon arrival at the point where you wish to stop.

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Lv. Mobile.....	7:00 am	4:00 pm
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" Crusher.....	7:33 "	4:33 "
" Semmes.....	7:40 "	4:40 "
" Wilmer.....	7:57 "	4:57 "
" Latonia.....	8:12 "	5:12 "
" Brushy.....	8:19 "	5:20 "
" Donovan.....	8:26 "	5:27 "
" Evanston.....	8:35 "	5:35 "
" Lucedale.....	8:41 "	5:41 "
" Eubank.....	8:52 "	5:52 "
" Bexley.....	8:59 "	5:59 "
" Merrill.....	9:11 "	6:12 "
" Lenf.....	9:28 "	6:29 "
" McLain.....	9:42 "	6:42 "
" Little Creek.....	9:47 "	6:50 "
" Beaumont.....	10:02 "	7:04 "
" Hintonville.....	10:23 "	7:26 "
" Richton.....	10:40 "	7:44 "
" Loper.....	10:58 "	7:53 "
" Ovette.....	11:12 "	8:18 "
" Ellisville Jct.....	11:40 "	8:47 "
" Laurel.....	12:08 "	9:55 "

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No. 11.

Daily.

No. 12.

Daily.

No. 13.

Daily.

No. 1

WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Program—September, 1904.

Subject: Heralds of the Cross in Home Lands.

1. Hymn—"I Love Thy Kingdom,
Lord."

2. Bible Reading—"Fellowship in the
Gospel;" 2 Tim. 1:1-9; Phil. 1:3-7; Col.
1:9-14; Phil. 4:6.

3. Item—In S. B. C. Territory are
616 Heralds of the Cross, known as
Home Missionaries. Dr. B. D. Gray says
of many of these:

"Nowhere on the globe are missionaries
enduring greater hardships. The
story of self-denial of the missionaries
and their devoted wives, if fully told,
would enroll them on the list of worthies."

4. Petition for our Home Heralds
and that the privilege of helping through
prayer, may be more appreciated.

5. Leaflet—"John Eliot, The Apostle
to the Indians," by M. Katherine Ben-
nett.

6. Short Talk on Prayer—Based on
words of Home Missionaries. "Prayer
and pains through faith in Jesus Christ,
will do anything."—John Eliot's motto.

"God enabled me to so agonize in prayer
that I was quite wet with perspiration,
though in the shade and in the cool
wind."—Brainerd's Journal.

7. Call for incidents illustrating the
power of prayer.

8. Leaflet—"A Tenth and a Tramp,"
a story from life, by Ada Melville Shaw.

9. Messages from our substitutes in
the Home Land. See September Home
Field.

10. Questions—What have missiona-
ries a right to expect from those whom
they represent?

11. Business, etc.—Has the Society
sent for letter of a missionary needing
the help of a box? If not, why delay?

12. Parting Thoughts—What place
has prayer had in my life; what place
should it have? Am I giving as I
should?

Recommendations of the Foreign Mission Board.

Adopted by the Woman's Mis-
sionary Union at annual meet-
ing, Nashville, Tenn., May 13,
1904. Appreciating the help
which our consecrated Sisters
have given us in the great work
of world-wide evangelization,
and rejoicing in the noble ad-
vance which they have made
from year to year, we make the
following Recommendations for
the next Convention Year:

1. We think it well for the
"Christmas Offering" to be again

There's Health IN Lemon Juice

Various experiments by eminent
scientists have proven the great
value of lemons in destroying the
germs of typhoid and other fevers.
Germs of diseases are deposited in the system by the failure
of the bowels to act regularly.
MOZLEY'S LEMON ELIXIR
is an ideal laxative, made from
the juice of pure lemons, and has
no equal for cleansing the system
of all impurities. It acts promptly
on the bowels, liver and kidneys,
and does not gripe or cause
any unpleasantness. 50 cents per
bottle at all drug stores.

Mozley's Lemon Elixir.

Made of Lemons.

designated for the rapidly developing work in China. Last year your gifts for this purpose went beyond \$10,000. This is helping much to give the Gospel to the benighted in that great land. We hope that pastors will unite with you in getting the co-operation of the women in their churches to enlarge the "Christmas Offering" for this great work.

2. We trust that you will continue to disseminate information in reference to the work of Foreign Missions, by getting subscribers for the Foreign Mission Journal, distributing tracts, and talking to those around you about the work of the Lord. The women have done much by securing thousands of subscribers for the Foreign Mission Journal. This is real Mission work. The dangers, privations, and special providences incident to his life enter into the indescribable. He induced the former

bloody chief to go to Cape Town under his personal pledge of security from arrest. And there, that chief, by the beauty of his spirit, astonished and captivated all who saw him, as he revealed the power of redemption through Christ.

3. We again urge upon you the duty of systematic and proportionate giving, and ask that you, so far as possible, bring this important subject to the attention of the leaders in our various churches.

4. The woman's Missionary Union is trying to secure enough funds to pay for the expenses of our schools (not including the Theological Schools) in our various missions. To this end, they are making appeals to Bands, Societies and Individuals for amounts sufficient to pay the expenses of one or more scholars. This is a good work, which we commend to the Sisters.

5. We ask that you raise enough to pay the expenses of

the women of our Board, who are working in foreign lands, and to this end we request that you try to raise during the year \$60,000. We recommend that the W. M. U. divide this amount among the various States and Associations, as is thought best. The salary of missionaries is \$500 or \$600 according to the countries in which they work; where feasible we think it would be well to try to get different Associations to give enough to pay the salary of missionaries.

A Lesson of Courage.

ROBERT MOFFATT.

(Born Dec. 21, 1795; died Aug. 9, 1883.)

A placard on the wall announcing a missionary meeting attracted Moffatt into a hall, and he that same night offered himself to God for the foreign field. He went to South Africa and as soon as he could secure permission started inland for the kingdom governed by Africander, a cruel king whose desperate atrocities had marked him as an outlaw, and whose death was sought. When Moffatt reached the Mission Station at Warm Springs, he was plead with to proceed no further. The native Christian women threatened to block the wheels of his cart with their own bodies before they would allow him to go. He went, and found the dreaded Africander had accepted Christianity, and become mild, gentle, an earnest follower of Christ. He abode for a long time in a hut exposed to the sun, rain, dogs, snakes, and cattle. The dangers, privations, and special providences incident to his life enter into the indescribable. He induced the former

Popping of lamp-chim- neys is music to grocers.

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If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me.
MACBETH, Pittsburgh.

Student Life in Heidelberg.

A student in Germany may be almost any age from eighteen to eighty. I have most pleasant memories of an old gentleman in the seventies with whom I studied for over two years. The old man was patriarchal in aspect, and his long silver beard swept down to his waist line. Among the students he was known as "Papkin," a term which at once is familiar and yet respectful. Among the professors the old student was invariably referred to as "worthy colleague," and his researches in certain fields of sciences had given him a name renowned throughout university circles all over the world.

Yet the old gentleman studied on, carefully applying himself to his books, but never allowing a chance for a frolic with the younger students to go by. He was as full of fun, as hearty a drinker, and as good a singer as nine out of ten of the young men. —Prince Vladimir Vaniatsky, in "The Pilgrim."

A Texas Wonder.

Hall's Great Discovery.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and seldom fails to perfect a cure. Dr. E. W. Hall, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

This is to certify that I have used the Texas Wonder, Hall's Great Discovery, of St. Louis, Mo., for kidney and bladder troubles, and have got more relief from one bottle than all other medicines I have ever tried, and think the second bottle will make a permanent cure, and I can fully recommend it to the public.
WILLIAM E. CANE, Fayette, Ala.

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Sec'y. Cen. Com.

1904.

THE BAPTIST.

15

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AGREEMENT.

In signing this agreement I understand that Mr. M. A. Dees of 3002 Clark avenue, St. Louis, Mo., is to secure for me room and meals at hotel, rooming house, private house, or restaurant, the kind and quality to be designated by me and at the very best rate possible. It being understood that said rates vary from one dollar per day, for room and meals, up to ten dollars. Comfortable rooms and good meals being available at \$1.25 to \$2.50 per day. And gate entrance to fair being fifty cents per day.

Mr. Dees or reliable assistant is to meet me at Union station in St. Louis at train and time made known to him by me; look out for my baggage; guide me to my room previously secured by him; conduct me through the fair to the best advantage for seeing, and saving time; show me about the city to churches, theatres, etc., and finally see me and my baggage safely on train for home; it being understood that I am to pay my own expenses and the street car fare and other small expenses of the attendant furnished me by Mr. Dees, but I am not to pay for the board or salary of such attendant, as these are provided for as follows:

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Rate of accommodations desired, about

About the number of persons in my

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